Meetneſs for Heavenly Glory *a juſt Reaſon for* Thankſgiving *unto* GOD.

A FUNERAL

SERMON

Occaſion'd by the much lamented

DEATH

OF

Mrs. *Mary Dolins*,

WHO

Was Born *February* 2. 1703. and Died *February* 15. 1719.

With a Brief

ACCOUNT

OF

Her Exemplary Character.

By *Daniel Mayo*, M. A.

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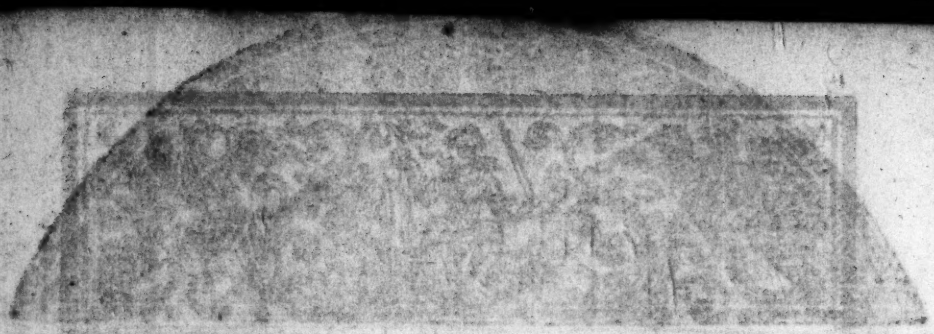

BRITISH MUSEUM

TO

Mrs. COOKE.

MADAM,

WHEN I complyed with their Requeſt, in publiſhing the following Diſcourſe, to whom I am ſo much obliged that I ought to regard their Deſires as Commands, I hoped it would not be diſpleaſing to you, in this manner to preſent to your View, what the Providence of God would not allow you to hear when delivered from the Pulpit. I am perſwaded the proper Notion of the Heavenly Glory, as the *Inheritance of the Saints*, will recommend it greatly to your Eſteem and Delight, who in a Courſe of many Years have ſhewed a great Love to Holineſs: and I doubt not but it affords you vaſt Pleaſure to think of being

ing for ever with the Saints *in Light*; many of whom you have ſo well known, and ſo intimately converſed with, yea was nearly allied to, by Affinity and Conſanguinity here on Earth.

Beſides you are no Stranger to that thankful Life and Temper I have endeavoured to recommend. You have indeed the greateſt Reaſon for Thankſgiving having long known by experience what *Meetneſs* for Heaven meaneth, and together with this been favoured with Temporal Bleſſings above many: Permit me, Madam, to ſtir up your grateful Mind by way of Remembrance. How eminently did the Providence of God care for you in your younger Days? and of your ſelf and Family, when it ſeemed good to him, to take from you and your Children a very excellent Chriſtian, and one of the beſt of Husbands and beſt of Fathers? It was not many Years after this melancholy Providence, before your only Daughter was diſpoſed of to a Perſon whoſe Worth and Uſefulneſs in many Stations is ſo well known to many others beſides your ſelf, that I need not publiſh it in this Place. Moſt remarkable hath the Care and Kindneſs of Providence been manifeſted to all your worthy Sons, in preſerving their Lives, when in imminent Dangers, by Voyages at Sea, and travelling in Forreign Lands; God hath proſpered them eminently in their worldly

ly Affairs, and not only entruſted, and I hope bleſſed them with great Eſtates, but made them greatly uſeful in Poſts of Honour and Truſt at Home and abroad.

You have often been congratulated by your Friends on account of theſe Things, and now when many are condoling with you the Loſs of a moſt deſirable Grand-Child, if it would not ſeem indecent, I would beg leave to congratulate you on this Occaſion; That one deſcended from you is advanc'd to far greater Honours, and poſſeſs'd of much better Treaſures than are to be enjoyed on Earth; it is indeed in another Country, but a better Country than we inhabit, and ſhe will not return to you or her immediate Parents any more, as ſome of your Children have done after many Years Abſence; Not that you ſhall be for ever parted, for you and they are going unto Her. And thus you know *David* comforted himſelf after the Death of his Child, *I ſhall go to him, but he ſhall not return to me.*

I am perſuaded many, whilſt they read the juſt, tho' imperfect Character, of your pious Grand-Daughter, will think upon the Apoſtle *calling to remembrance* in his Epiſtle to *Timothy*, *the unfeigned Faith, which dwelt firſt in his Grand-Mother and Mother*, and thereupon not wonder I have thus preſented unto you what I have ſaid of Her, in which, as I was careful to ſay nothing but the Truth, tho' I could not ſay all that might

might be truly ſaid. So I will not offend you, Madam, by ſaying any Thing of your ſelf that may look like Flattery, but becauſe I can do it without any Diſſimulation: I therefore muſt beg leave to ſubſcribe my ſelf,

Madam,

Your very much obliged

and obedient Servant

Daniel Mayo.

COLOSSIANS I. V. 12:

Giving Thanks unto the Father which hath made us meet to be Partakers of the Inheritance of the Saints in Light.

THESE Words which relate to the Duty and Reaſon of our Thankſgiving unto God, may poſſibly be thought improper for the Foundation of a Diſcourſe on a *Funeral* Occaſion, which is always ſolemn and awful, and commonly very mournful and melancholy: but if we conſider tis the Duty of Chriſtians, *to rejoyce evermore*, and *in every thing to give Thanks* (*a*); and their Happineſs, that when they are *troubled on every Side, yet not diſtreſſed*; and when *perplexed, yet not in Deſpair* (*b*), and alſo that it is one of the Paradoxes of a Chriſtian's Life that when they are *ſorrowful*, yet they are *always*

(*a*) 1 Theſ. 5. 16.---18. (*b*) 2 Cor. 4. 8.

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rejoycing (*a*); it will appear there is no Impropriety in the Subject of our preſent Meditation, eſpecially when we conſider alſo her *juſt Character*, whoſe Death is the Occaſion of it; from whence it will appear what good Reaſon there is to conclude, that ſhe was fitted for, and is now admitted to, the *Inheritance of the Saints in Light*. Moreover, we may obſerve from the Words that immediately preceed my Text, that the *Coloſſians*, when *St. Paul* wrote this Epiſtle to them, were in afflicted Circumſtances; wherefore he prayeth for them, that *they might be ſtrengthened with all Might according to God's glorious Power unto all Patience and Long-ſuffering*, to which he addeth *Joyfulneſs* alſo. Then come in the Words of my Text, in which the Apoſtle doth expreſs his Thankfulneſs, with the great Reaſon thereof, which is ſufficient Cauſe of Thankſgiving unto God, in all Conditions, namely the *being made meet to be Partakers of the Inheritance of the Saints in Light*.

THE Apoſtle directeth his Thankſgiving unto God, who alone is *worthy* to be praiſed, and *greatly* to be praiſed, and *daily* to be praiſed, and is *exalted above all Bleſſing and Praiſe* (*b*). God only is the Object of all religious Worſhip, of which Praiſe and Thankſgiving is a great Part; giving Thanks ſaith the Apoſtle to *the Father*, *i. e.* to God *the* Father, not excluding, but including alſo God the *Son*, and God the *Holy Ghoſt*, which muſt be owned by thoſe who duly conſider our infinite Obligations, to the Son of God, *in whom*, as it follows after my Text, *we have Redemption through his Blood*, and who hath *purchaſed* the heavenly Inheritance, for his Followers; and alſo to the Holy Ghoſt, by whoſe immediate Operations of Grace

(*a*) 2 Cor. 6. 10. (*b*) Pſal. 18. 3. *and* 48. 1. *and* 72. 15. Neh. 9. 5.

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we *are made meet* to be Partakers of it. It is commonly and truly ſaid that all the Operations of the Deity *ad extra*, are the Operations of all the three Perſons in the Godhead, whatever be the Diſtinction and Order of their *Subſiſtence*, in which the *Father* is firſt, according to which the divine Operations are aſcrib'd *firſt* to him, and ſo our Prayers and Praiſes are to be directed *unto* the Father *through* the Son, *by* the Holy Ghoſt, and alſo may be directed very properly to the Father *and* the Son, *and* the Holy Ghoſt.

God is the Object both of our Thankſgiving, and our Prayer, as *the* Father, and as (*a*) *our* Father, *our Father which is in Heaven*, and therefore is he *our* God and Father, becauſe he is the *God and Father of our Lord Jeſus Chriſt*, as God-man; and ſo the only Mediator beween God and Men: and how very proper is it to think upon the bleſſed God under this Notion and Relation to us of *a Father*, when we give Thanks for being made meet to partake of the *Inheritance* of his Children, who have receiv'd the *Adoption of Sons*, and are *begotten again to this Inheritance* (*b*)? What is further needful to explain the words of my Text, will fall under Conſideration in Diſcourſing on this doctrinal *Propoſition*. That Meetneſs for the heavenly Glory, is a juſt Reaſon for Thankſgiving unto God.

The Method in which I ſhall treat of this Subject is this.

I. To conſider the Deſcription here given of the heavenly Glory, viz. *The Inheritance of the Saints in Light.*

(*a*) John 20. 17. (*b*) 1 Pet. 3. 4.

II. To enquire what we are to underſtand by a *Meetneſs* for the heavenly Glory, or being *made meet to be Partakers* of this Inheritance.

III. To ſhew how it appeareth to be juſt *Reaſon of Thankſgiving to God*, to be made meet for this heavenly Glory. And

IV. To conclude all with ſuch Application, as is ſutable to the Dicourſe it ſelf, and the Occaſion of it.

I. Let us conſider the Deſcription here given of the heavenly Glory. viz. *The Inheritance of the Saints in Light.*

I think it will admit of no Controverſy whether the *Apoſtle* by this Phraſe doth mean the heavenly Glory, or, future Felicity and Bleſſedneſs of the other World and State. The Goſpel of our Lord and Saviour which giveth us the Promiſe of this future Bleſſedneſs and Glory, aboundeth with various Expreſſions to deſcribe unto us the Nature of it, ſo far as is needful to excite our earneſt Deſires and ſtrenuous Endeavours to obtain it. I Shall confine my ſelf to this Deſcription only which my Text doth give, and we may obſerve that every Word is emphatical.

I. The heavenly Glory is called an *Inheritance*; agreable to which are many other Places or Paſſages of holy Scripture, as when we read of our *Predeſtination to an Inheritance*, or *obtaining* an Inheritance being *predeſtinated* thereto (*a*); of our being *begot-*

(*a*) Eph. 1. 11.

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ten again to an Inheritance, incorruptible, undefiled, which fadeth not away and is reſerv'd in Heaven for us (*a*), of being ſeal'd with the holy Spirit of Promiſe which is the *Earneſt of our Inheritance* (*b*); *the Promiſe of an eternal Inheritance* (*c*), and the *Reward of the Inheritance* (*d*). In thoſe ſeveral Expreſſions there ſeemeth to be an Alluſion to the Inheritance or *Portion* of the Iſraelites in the Land of *Canaan*, which was a Type of Heaven, that was divided unto them by the Command and according to the Direction of *their* God. Moreover the proper Notion of an Inheritance is this, it is the *Portion of Children*, the laſt and beſt Thing given them by their Father; and as they are the Children of God, by Regeneration and Adoption, to whom this Inheritance doth belong, ſo, *if Children then Heirs* (*e*), *Heirs of the Kingdom* (*f*), *Heirs of Salvation* (*g*), *Heirs according to the Hope of eternal Life* (*h*), *Heirs of God and joynt Heirs with Chriſt.*

This *Inheritance* of Children differs greatly from the good *Maintenance* they have from their heavenly Father during their Minority; And 'tis the Donation of free and rich Grace to them, that are freely and graciouſly made the Children of God, who were *by Nature the Children of Wrath even as others* (*i*), and this is *ſure to all the Seed*, which may be one Reaſon why it is called a *Reward*, a Reward of *Grace* and not of *Debt*, according to the Apoſtle's Diſtinction, *Rom.* 4. 4.

2. This heavenly Glory, is the Inheritance *of the Saints*; an *Inheritance among thoſe that are ſanctifi-*

(*a*) 1 Pet. 1. 3, 4. (*b*) Eph. 1. 13, 14. (*c*) Heb. 9. 15. (*d*) Coloſ. 3. 24. (*e*) Rom. 8. 17. (*f*) James 2. 5. (*g*) Heb. 1. 14. (*h*) Titus 3. 7. (*i*) Eph. 2. 3.

ed(*a*), of ſuch as are *called* to be Saints, and are really *made* Saints; who are *actually* ſanctified, and ſhall be *perfectly* ſanctified before they can take the Poſſeſſion of this Inheritance. This Part of the Deſcription of the heavenly Glory may be conſider'd (1); As *limiting* this Inheritance unto thoſe who are qualified for it. So that none have a Title to it, nor ſhall have the Poſſeſſion of it, but ſuch as are *internally* qualified, or made meet to be Partakers of it. None therefore ſhould deceive themſelves, by depending upon *external* covenant Relation to God as his Children, for unleſs we are *renewed* and ſanctified *in the Spirit of our Minds*, and do *purify our ſelves as God is pure*; Our hopes of this Inheritance, are vain, vain Hopes indeed, groundleſs and fatal Miſtakes and Preſumptions (2). As *denoting* to us ſomething of the Greatneſs of this future Bleſſedneſs. And *how great* is that good which God hath laid up for them that fear him, and put their truſt in him before the Children of Men! For them that are ſanctified! This Inheritance of the Saints, muſt certainly be holy and *undefiled*, and ſo is ſuitable to holy Souls, and delightful to them that love Holineſs as the moſt excellent, and therefore the moſt amiable Thing. This is ſuch an Inheritance as they may take full Delight in with Safety and Satisfaction; it is an Inheritance *among* the Saints, what all the Saints ſhall ſhare in, be Partakers of, and is ſufficient to make them all happy; and how great is this Circumſtance of the heavenly Glory, to be joyn'd to the Company of all the Saints, perfectly freed from all Impurity and faulty Imperfections! O bleſſed Day! when we ſhall be joyned to the happy Society of perfected Saints, when there will be per-

(*a*) Acts 26. 18.

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fect Harmony and compleat Felicity. We muſt needs be happy if we ſhall be where *all* the Saints are, and where *none* but Saints are, and theſe ſhall be *perfect Saints* too. Eſpecially if you add,

3. Theſe Saints will be *in Light*. The heavenly State and Glory is deſcrib'd many ways in Scripture, and very properly by a State of *Light*. *There is no Night* where they are, *they need no Candle, neither Light of the Sun; for the Lord God giveth them Light* (*a*). This denoteth one or both of theſe Things. The perfect *Knowledge*, and perfect *Joy* of the Saints in Heaven. Then will the *Light of Knowledge* be perfect; here we *know* but *in part, we ſee through a Glaſs darkly; but then Face to Face: Now we know in part, but then ſhall we know even as alſo we are known* (*b*). And 'tis no wonder, that while we *underſtand but as Children, we ſpeak* and act like Children too, wrangling and even quarrelling ſometimes about what we know very little of: O happy Time, when we ſhall have put away *theſe Childiſh Things*! Then will there be *perfect Joy* and Happineſs in the Light of God's Countenance; *we ſhall behold his Face in Righteouſneſs, and be ſatisfy'd with his Likeneſs* (*c*): We ſhall be *in his Preſence, where there is Fulneſs of Joy, and Pleaſures for evermore* (*d*). In the heavenly State, there will be pure, unmixed, and eternal Joys; in this *Light we ſhall ſee* and enjoy *Light*, and that for ever and ever.

II. I propoſed to enquire what we are to underſtand by *a Meetneſs* for the heavenly Glory, or *being made meet to be Partakers* of this Inheritance.

(*a*) Revel. 22. 5. (*b*) 1 Cor. 13. 9, 12.
(*c*) Pſal. 17. 15. (*d*) Pſal. 16. 11.

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The *Greek* Word † will admit of various Significations, * ſuch as Aptneſs or Fitneſs; and ſometimes a Capacity or Sufficiency: Yea, and ſometimes a *Worthineſs*, and the *Rhemiſt* and *Vulgar* Tranſlation render my Text thus; *Who hath made us* worthy *to be Partakers of the Inheritance*, &c? From whence the *Papiſts* would ground their Doctrine of Merit on this Place, but without any Reaſon; if we conſider what is properly imply'din the very Notion of *an Inheritance* (as before) and what is further to be obſerv'd to underſtand this Expreſſion aright. If the Words were thus rendered, *Who hath made us capable* to be Partakers, &c? Then it would include in it, the *preparing* this Kingdom and Glory by the Father *from the Foundation of the World* (*a*): And his *predeſtinating* ſome thereto, according *to the Counſel of his own Will* (*b*); his eternal *good Pleaſure to give this Kingdom* (*c*), and alſo this would take in all that the Son of God and our Redeemer hath done and ſuffer'd to remove the Obſtacles that lay in our Way to this Glory; which if they had not been remov'd, would have render'd it impoſſible that we ſhould obtain this Inheritance. But I confine my Thoughts to this ſtrict Notion of the Word, *a Meetneſs* or Fitneſs for the heavenly Glory, as the gracious Operation of the holy Spirit, by which

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† Ἱκανώσαντι. * The other reading, *viz.* καλέσαντι *who hath called you*, *for* ἱκανώσαντι *who hath made you meet*, is contrary to all the old Verſions, the *Syriack*, *Arabick* and *Vulgar*, and all the *Greek Scholiaſts*, and therefore not be admitted as a various Lection. *Whitby*, *in loc.*

(*a*) Mat. 25. 34. (*b*) Epheſ. 1. 11. (*c*) Luke 12. 22.

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we are made capable of, and prepared for the Enjoyment of this Inheritance.

And whereas the Apoſtle ſpeaketh of our *being made meet* for this Inheritance, it is evidently implied, that time was when we were *unmeet*, yea, uncapable of this Felicity: And ſo the Truth is, That all Men in the natural and unconverted State are unfit for Heaven, and incapable of entring into Heaven, or of being happy if they were there: From whence it appeareth evident, this *being made meet*, denoteth a great Alteration of our State, and a mighty Change in our very Perſons: *Old Things are paſt away, behold all Things are become new* (*a*).

1. There muſt be a *relative* Change, or Alteration of our State and Condition, and Relation. We muſt be juſtify'd and adopted. We muſt I ſay be *juſtify'd*, and that *freely by the Grace of God, through that Redemption which is in Chriſt Jeſus, and through Faith in his Blood* (*b*): becauſe till then we are under Condemnation, we are *condemned already*, and the *Wrath of God abideth on* us, and we *ſhall not ſee Life*. (*c*) But *being juſtify'd by Grace, we are made Heirs according to the Hope of eternal Life* (*d*). We muſt alſo be *adopted*. For the heavenly Glory is the Inheritance only of Children, and we are *by Nature the Children of Wrath* (*e*), *if Children then Heirs* (*f*), but not elſe. In a Word, we muſt as the Apoſtle ſpeaketh in the Words immediately after my Text, be *delivered from the Power of Darkneſs, and tranſlated into the Kingdom of God's dear Son*,

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(*a*) 2 Cor. 5. 17. (*b*) Rom. 3. 24, 25. (*c*) Joh. 3. 18, 36. (*d*) Titus 3. 7. (*e*) Eph. 2. 3. (*f*) Rom. 8. 17.

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which includeth not only what I called a *relative* Change, but alſo;

2. A *real* Change and Alteration in our Perſons, in the very Frame and Temper of our Minds; and conſequently in the Courſe and Tenour of our Lives. And therefore as the happy Reſult of this bleſſed Alteration through the Operation and Influence of the Holy Spirit; there is both an habitual and actual Meetneſs for the heavenly Glory. I ſay,

1. There is an *habitual* Meetneſs, as the Effect of the Grace of God, and Work of his Spirit in our *effectual Calling, and whom he called, them he alſo juſtify'd* (*a*). This great thing is expreſs'd ſeveral Ways in Scripture, *i. e.* by our Regeneration or new Birth, or *being born of God* (*b*), and being *born again*. By a new Creation, or being *created in Chriſt Jeſus*, and becoming *new Creatures*. By being *converted* and *turned* from Sin and *Satan unto God* (*c*); which includeth in it *Repentance from dead Works*, and Reformation of Life, or the bringing forth *Fruits meet for Repentance* (*d*). The bleſſed Effects of this gracious Operation of God in the Soul is this, That we are not only Partakers of a divine *Likeneſs*, being *created after God in Righteouſneſs and true Holineſs* (*e*), but a *divine Nature* alſo (*f*); and have what the Apoſtle calleth the *Seed of God* abiding in us (*g*), and have put on the *new Man*, the Parts (or as it were the Members) of which are ſuch gracious Diſpoſitions, as Faith, and Hope, and Love, and the like.

(*a*) Rom 8. 30. (*b*) 1 Joh. 3. 9. (*c*) Joh. 3. 3.
(*d*) Epheſ. 2. 10. 2 Cor. 5. 7. (*e*) Acts 26. 18.
(*f*) Heb. 6. 1. (*g*) Mat. 3. 8.

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2. There is alſo an *actual* Meetneſs for Heaven, which we ſhould be deſirous of, and endeavouring after. For tho' it is true, if we ſhould be taken out of this World as ſoon as we are *habitually* prepar'd, being *effectually called and juſtify'd*, we ſhall alſo *be glorify'd* (*a*). Yet in order to a *more abundant Entrance* being adminiſtred unto us into the everlaſting Kingdom of our Lord and Saviour, we ſhould have an *actual* Meetneſs for it, ſuch as is gradual, or obtain'd by degrees: And there is much to be *wrought* in us, and *done* by us; yea, and to be *endured* by us alſo in order thereto. *e. g.*

We *muſt grow* and increaſe *in Grace*, and in the Knowledge of *our Lord and Saviour Jeſus Chriſt* (*b*); *adding to our Faith Virtue; and to Virtue Knowledge; and to Knowledge Temperance; and to Temperance Patience; and to Patience Godlineſs; and to Godlineſs Brotherly Kindneſs; and to Brotherly Kindneſs Charity.* (*c*) Again, we muſt *perſevere in Grace*, not only muſt theſe Things be in us and abound, but we muſt perſevere therein: We muſt be *ſteadfaſt and unmoveable* (*d*); and endure to the End. Again, we ſhould be progreſſive in Holineſs, cleanſing ourſelves from all Filthineſs of Fleſh and Spirit; and *perfecting Holineſs* in the fear of God (*e*). Again, we ſhould be *thoroughly furniſhed unto all good Works* (*f*); always abounding in the Work of the Lord: And we muſt *finiſh* the Work that is given us to do, *working out* our Salvation with Fear and Trembling (*g*); *Patience alſo muſt have its perfect Work*, for we muſt

(*a*) Rom. 8. 30. (*b*) 2 Pet. 3. 18. (*c*) 1 Pet. 1. 5, 6. (*d*) 1 Cor. 15. 58. (*e*) 2 Cor. 7. 1. (*f*) 2 Tim. 3. 17. (*g*) Phil. 2. 12.

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bear the Will of God with Patience, as well as *do* the Will of God with Diligence. Again, we muſt be more and more wean'd from this World, and earneſtly *groaning or deſiring to be clothed upon with our Houſe which is from Heaven* (*a*); in order to which our Evidences ſhould be clear, that we may *know, that if our Earthly Houſe of this Tabernacle were diſſolv'd, we have a Building of God, an Houſe not made with Hands, eternal in the Heavens* (*b*); and our *Faith* muſt be ſtrong, that we may *die in Faith* as the Patriarchs did (*c*); and our *Hopes* be lively, concerning this Inheritance, which is incorruptible and undefiled, and which fadeth not away, and is reſerv'd in Heaven for us.

3. I am next to ſhew you how it appeareth to be a juſt *Reaſon of Thankſgiving to God*, to be made meet for this heavenly Glory. And there are two Conſiderations will make this very evident, *viz.*

1. That God is the Author of this Benefit or Bleſſing: *Every good Gift, and perfect Gift is from above, and cometh down from the Father of Lights*; and this in a moſt ſpecial Manner. If any one is made meet for Heaven; We may ſay to him in the Words of the Apoſtle; (*e*) *Who maketh thee to differ* from another that is uncapable of the future Bleſſedneſs, who maketh thee now to differ from what thou thy ſelf waſt formerly? *And what haſt thou, that thou haſt not receiv'd?* And that as a free Gift alſo. Muſt we not ſay with the ſame bleſſed Apoſtle (*f*). *By the Grace of God, I am what I am?* How emphatical are his Words; when ſpeaking of this very Matter, I am ſpeaking too, he ſaith:

(*a*) 2 Cor 5. 2. (*b*) 2 Cor. 5. 1. (*c*) Heb 11, 13. (*d*) James 1. 17. (*e*) 1 Cor. 4. 7. (*f*) 1 Cor. 15. 10.

Now

(*a*) *Now he that hath wrought us to the ſelf ſame Thing is God*: It is certain if ever we work out our Salvation, *it is becauſe God worketh in us to will and to do of his good Pleaſure* (*b*). For in this Caſe it is *not of him that willeth, nor of him that runneth, but of God that ſheweth Mercy* (*c*); Whatever the Patrons or Advocates for *Free-Will*, may think or ſay to the contrary. We are as unable by our own Strength, without the ſpecial Aids of divine Grace, to make ourſelves *meet* for Heaven, as by any thing we can do or ſuffer to merit Heaven. If what hath been ſaid to ſhew what is imply'd in a Meetneſs for Heaven be duly conſider'd: That Man muſt be a great Stranger, not only to the Scriptures, but himſelf alſo; or have very proud Conceits of himſelf and his own Abilities, that will not own the Neceſſity of divine Grace to make him meet for the heavenly Inheritance. Seeing therefore the Work is Gods, God ought to have the Praiſe and Glory. God may pleaſe to uſe Means and Inſtruments, ſuch as religious Education, and Miniſterial Inſtruction; his Ordinances and Providences; but ſtill he muſt be own'd to be the Author, to whom therefore our Thankſgivings are juſtly due.

2. The Greatneſs and Excellency of the Benefit and Bleſſing beſtowed is ſuch, as ſheweth it to be a juſt Reaſon of Thankſgiving to God. We are bound to be thankful for every Favour, and ſhould not think any Favour ſmall that cometh from the great and gracious God, to ſuch mean and unworthy Creatures as we are. But this Benefit

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(*a*) 2 Cor. 5. 5. (*b*) Philip. 2. 12. (*c*) Rom. 9. 16.

hath ſeveral Properties that ſhew it to be very great, and what calleth for great Thankſgiving. *e. g.*

1. This is a moſt *diſtinguiſhing* Favour; what is beſtow'd only on *ſome* of the Children of Men, and to ſome *few* only comparatively. It is a *little Flock*, to whom it is the Father's good Pleaſure to give this Kingdom, (*a*) and conſequently to prepare for the obtaining of it. Hear the Words of *Judas*, not *Iſcariot*, *Lord, how is it that thou wilt manifeſt thy ſelf to us, and not unto the World* (*b*)?

2. This Bleſſing is a *ſure Sign of God's eternal Love.* By this we may know that we are predeſtinated to the Adoption of Children, if we are bleſſed with this ſpiritual Bleſſing in Chriſt; and that *we were choſen in him before the Foundation of the World* (*c*). It is evident God *hath loved us with an everlaſting Love*, a Love that is *from* everlaſting, and to everlaſting, *if with loving Kindneſs he hath drawn us* (*d*) to himſelf, and fitted us for the Enjoyment of himſelf in Glory.

3. This is a certain *Security from everlaſting Miſery*; and as Sinners we were liable to the Miſeries of Hell, but if we are meet for Heaven, we are *paſs'd from Death to Life* (*e*), and ſhall *not come into Condemnation* (*f*).

4. This is a *permanent Benefit*; it therefore exceedeth all temporal Bleſſings, which yet we ought to be thankful for. This Benefit is not like thoſe which may be given with Anger, and taken away

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(*a*) Luke 12. 32. (*b*) Joh. 14. 22. (*c*) Epheſ. 1. 3, 4, 5. (*d*) Jer. 31. 3. (*e*) 1 Joh. 3. 14. (*f*) Joh. 5. 24.

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in Wrath; nor is it like theſe earthly Enjoyments, which we may be deprived of before we die, or muſt certainly leave behind us at Death; this we ſhall carry with us into another World, and enjoy the happy Fruits of it to all Eternity.

5. This is the *End of all God's Ordinances and Providences* as to us. This is what God intendeth by the Ordinances of his Grace, and Diſpenſations of Providence, to prepare us for that Glory, which he hath prepared for us. Therefore it is that he hath appointed Sabbaths, his Word, and his Sacraments, and ſendeth his Miniſters; therefore doth he favour us with the Smiles of his Providence, and ſometimes frown upon us, yea ſmite us with his Rod, that by theſe his Methods with us he may make us meet to be Partakers of the Inheritance of the Saints in Light.

Laſtly. This will afford ſtrong Conſolation in all the Troubles of Life, and in the Hour of Death. It will make Life comfortable, and Death to be ſafe and eaſy, yea joyful. This will baniſh our Fears, this will keep Trouble from our Hearts; this will be a reviving Cordial to our Souls, in the darkeſt Hour, and Times of deepeſt Diſtreſs. Upon the whole therefore, if this Benefit and Bleſſing be ſo excellent, and ſo it is beyond what I am able to expreſs, it ought certainly to be eſteemed a juſt Reaſon for Thankſgiving.

IV. It only remaineth to conclude with ſuch Application as is ſuitable to the Diſcourſe it ſelf and the Occaſion of it.

Many *Inferences* of Truth and Duty might be drawn from the Premiſes. *e. g.*

How

How much are we endebted to the Grace and Favour of God to provide ſuch an Inheritance for his Children? Let us admire that the Great God, *of whom are all things, and by whom are all things*, ſhould eſteem this worthy of himſelf, or that *it became him to bring many Sons unto Glory* (*a*).

Again, How vaſt are our Obligations to the bleſſed Redeemer of the World, who hath purchaſed this Inheritance for us? That in order to this End he ſhould do and ſuffer ſo much, and be at the Expence of his Blood. *O the Breadth, and Length, and Depth, and Height of this Love! It paſſeth Knowledge* (*b*).

Again, how dutifully ſhould we carry it to the holy and bleſſed Spirit, whoſe Miniſtrations, goſpel Ordinances are, diſcovering to us the future Bleſſedneſs, and calling us to this Kingdom and Glory? Moreover 'tis this good Spirit maketh thoſe Ordinances effectual, by his Operations, and he himſelf is in the Hearts of Believers the *Earneſt of this Inheritance* (*c*).

Again, how great is the Dignity and Felicity of the Children of God even at preſent, ſeeing they are Heirs of this Inheritance? *Now we are the Sons of God*, and tho' it doth not yet appear what we ſhall be (*d*), yet we know that all Gods Children are Heirs; And therefore conſider

Again, how contented they ſhould be in every Condition in this World, even tho' they poſſeſs

(*a*) Heb. 2. 10. (*b*) Epheſ. 3. 18, 19. (*c*) Eph. 1. 14. (*d*) 1 John 4. 2.

little

little or nothing, but be poor in this World, ſeeing they are *Heirs of a Kingdom.* (*a*).

Again. How ſafely and confidently may the Children of God truſt in him, that he will give them a good *Maintenance* here, for whom he hath provided ſo great an *Inheritance* hereafter? Such *may boldly ſay, The Lord is my Helper,* and *I will not fear what Man ſhall do unto me* (*b*).

In a Word, How ought we to walk *worthy of the Vocation wherewith we are called* (*c*), yea, *worthy of God,* who hath called us unto his Kingdom and Glory (*d*)? Remembring that as he hath called unto his Glory hereafter, ſo alſo unto *Virtue* here (*e*), and that our *Converſation* ought to be as *becometh the Goſpel of Chriſt* (*f*).

But the principal Application I would make is by way of Exhortation.

1. To all Sorts of Perſons in general, That they would very ſtrictly examine themſelves, and make Enquiry after this thing, whether they are *made meet to be Partakers of the Inheritance of the Saints in Light?* A Queſtion of much greater Importance cannot be brought to be decided before the Bar of Conſcience. Would to God! that all thoſe who read theſe Words would be perſuaded to ſet about this grand Enquiry in good earneſt, and not always ſuffer this Matter to hang in doubtful Suſpenſe, whether Heaven or Hell is like to be their Portion for ever. I ſuppoſe, my Reader doth believe there is a Hea-

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(*a*) James 2. 5. (*b*) Heb. 13. 6. (*c*) Eph. 4. 1.
(*d*) 1 Theſſ. 2. 12. (*e*) 2 Pet. 1. 3. (*f*) Phil. 1. 27.

ven

ven, and hath ſome ſort of Hopes or Wiſhes to go thither when he dieth, which perhaps may be very ſoon, and I hope he doth not only wiſh for Heaven, merely becauſe otherwiſe he muſt go to Hell; and ſeeing there is no middle State, and that he muſt go either to Heaven or Hell, of the two he had rather go to Heaven, yet *knows* little or nothing what is to be enjoyed there, and by Conſequence *deſireth* little or nothing that is there. However let this be deeply imprinted on your Minds, That, without a *Meetneſs* for Heaven, there is both a moral Impoſſibility, and a natural Incapacity in you to be happy.

[1.] I ſay there is a *moral Impoſſibility*, you ſhould ever enter into Heaven, and be happy there. By which I do not mean, it is unlikely or improbable only, for it is moſt certain, yea cannot be otherwiſe, becauſe of the peremptory Ordination of God, That *without Holineſs no Man ſhall ſee the Lord* (*a*).

[2.] There is a *natural Incapacity* in ſuch to be happy. If we ſhould ſuppoſe it poſſible that in Contradiction to the Will and Word of God an unholy Man, habitually unfit for Heaven, could ever enter there, he would not be capable of enjoying any Happineſs there. What an uneaſy thing would it be to ſuch an one who is a Stranger; yea an Enemy to Holineſs to be in that *Holy Place*, with a *Holy God*, and Holy *Angels*, and Holy *Souls*, where there is nothing but perfect Holineſs; ſooner may a Brute take Pleaſure in Society with reaſonable Creatures; as ſoon may one that is totally deaf or blind take delight in Sounds

(*a*) Heb. 12 14.

or

or Colours, than a Man that is unfit for Heaven, be happy tho' he were in Heaven.

Be perſwaded therefore narrowly to examine this Matter. What Evidence can you give that you are in a juſtified and adopted State and Condition? becauſe you find good Proof of a *real Change* in your Heart and Life; that you are indeed new Creatures; that old things are paſſed away, and behold all things are become new.

2. My next Exhortation is unto thoſe, who by the Grace of God are indeed made meet to be Partakers of the Inheritance of the Saints in Light, that they would give Thanks unto God. Such ſhould be careful to obtain a more actual Meetneſs than yet they have; and I might inſiſt on this; but my Text points out this great Duty as belonging to them, *viz.* Thankfulneſs unto God. And that Thankſgiving which is your Duty, ought to be *ſincere* and from the very Heart; and alſo it ſhould be very *great*, in ſome proportion to the greatneſs of the Benefit you give Thanks for; it ſhould always be *humble*, and Pride muſt not mingle itſelf with your Praiſes; and laſtly, it ſhould be *real* and not verbal only, not only the *Fruit of your Lips*, but in a well-order'd Converſation. We ſhould ſpeak the Praiſes, and live to the Praiſes of our God.

In order to this, ſuch *Directions* as follow might be enlarged on, namely, We ſhould endeavour to make it moſt evident to our ſelves that we are Partakers of this great Benefit, and when it doth appear we are made meet for the heavenly Glory, we ſhould be often meditating upon it: How *great*, how *ſure*, how *near* it is. Again, We ſhould

carefully avoid imbibing thoſe falſe Notions concerning Man's *Free-will*, and natural Power to make himſelf meet for Heaven, which tend to rob God of the Glory and Honour which is his due. Laſtly, it may be greatly helpful to ſome in order, to their Thankfulneſs, to reflect upon ſome remarkable Circumſtances, or Means, of their great Change, by which they were at firſt made meet for Heaven. Where was I when God call'd me? What was I then doing? How kind was the Providence of God in ordering my Birth of religious Parents, or caſting my Lot in a religious Family, or bringing me under ſome Soul-ſearching, Heart-awakening Miniſtry? How happy to me was this, or that Affliction, which brought me to Conſideration?

To conclude this Part of the Application, if it were needful after what has been ſaid to ſhew how juſtly reaſonable this Duty is, I am perſuading to, it were eaſy to enlarge on ſuch further *Motives* as theſe:

A thankful Temper and Behaviour is moſt ſuitable to the Conſtitution of the Goſpel, as well as to your happy Condition, and will be greatly for the Credit of Religion.

Again, This will be a living Spring of Holy Obedience in the whole Courſe of your Lives, and make the Work of the Lord upon your Hands to go on pleaſantly.

Again, This will be an excellent Means to prevent that ſort *Carefulneſs* about this World, that of is many times our Sin and our Burden, and will ſuppreſs repining and murmuring Thoughts at divine Providence.

Finally,

Finally. This will be an admirable Remedy againſt exceſſive Sorrow, and a great Support and Comfort under all the Calamities, Diſappointments, and Loſſes in this Life. Particularly in Caſe God ſhall take away the Delight of our Eyes with a Stroke, and remove them into another World, that were truly and deſervedly moſt dear to us, concerning whom we had alſo good Reaſon to believe they were made meet for the Heavenly Glory, and, by Conſequence, are at Death receiv'd into it. For when we are inclined to mourn and lament their Departure out of this ſinful and ſorrowful World, let us think on the Congratulations of thoſe Saints in Light, with which they are entertained, whom we mourn for, upon their Arrival ſafely into their World of Joy, and alſo their Freedom from all the Pains, and Sorrows, and Snares, and Temptations they met with their Way thither.

This is and ought to be not only the Support, but the Comfort, and even Rejoicing of the pious Parents and other Relations of Mrs. *MARY DOLINS,* lately deceaſed.

The

The CHARACTER.

THEY that have known my Cuſtom on funeral Occaſions may have obſerv'd my Backwardneſs to give Characters of the Dead; I think it is beſt to be ſparing of our Praiſes unleſs in ſome ſpecial Caſes (like that which now is offer'd) when the mentioning what was truly commendable in them that are departed, manifeſtly tendeth to the Glory of God, and the good of them that ſurvive: In what I ſhall ſay of her that is gone to Reſt, I ſhall have a ſtrict Regard to Truth, publiſhing nothing but what I know from my own Obſervation, or what I have from them *Who dare not lye even for God.* And tho' more might be ſaid of Her than what is here written, yet I doubt not it will appear from what followeth.

Firſt, that ſhe was truly amiable and imitable in her Life; and if that had been prolong'd, there is the greateſt Reaſon to conclude it would have been an Ornament to Religion, and a great Bleſſing unto many. For what might not be expected from one of her Condition in the World, and in a fair Proſpect of further Advancement, favoured by Divine Providence with a *natural good Capacity* and Underſtanding, and having an eager Thirſt after uſeful Knowledge? She was deſirous to be much in the Company of thoſe that were older and wiſer than her-ſelf, and eſpecially of ſuch

mind this

as

as were ſerious, and experienc'd Chriſtians; Lamenting ſometimes, that common Converſation was not more to the *uſe of edifying*.

She had a *good Judgment* above many, to diſcern between things that differ, and a *tenacious Memory* above moſt I have known, to retain what ſhe had heard or obſerv'd.

Her natural *Temper* was ſerious and ſomething reſerv'd, eſpecially before Stangers, yet free from Melancholy, or the leaſt Moroſeneſs; And thereupon her *Behaviour* was void of Levity, yet very genteel and courteous towards all, reſpectful to her Superiours, and affable to Inferiours.

She was endow'd with many moral and ſocial Virtues: Her *Modeſty* that great Ornament of Youth, and of her Sex, was very remarkable; To this was joyned great *Humility*, for ſhe prided not her-ſelf in what ſhe either enjoy'd or, might expect of the Things of this World, nor boaſted of the ſpiritual Gifts and Graces of her Mind: Gaiety in Apparel, and Nicety in Dreſs was what ſhe rather had a Diſlike unto than an Affection for, and was averſe to ſpending much Time in adorning her Body, eſpecially on the Lords-Day.

She had ſuch a Love and Regard to *Truth*, that her neareſt Relations cannot remember her ever to have been guilty of a willful Lye; But on the contrary hated Diſſimulation, and Equivocations, and ſuch falſe Turns, as ſometimes are prejudicial to Truth.

She was not only ſtrictly *juſt and honeſt*, and one that might be ſafely truſted and confided in, being never known to have taken any Thing that was not

not her own, or was not allow'd her; But was alſo very *Charitably* diſpos'd, not only giving with great Delight what was put into her Hands ſometimes for good uſes, but alſo parting freely and liberally out of what was given her as the Tokens of the Love and Kindneſs of her Relations, to ſupply the Wants of the Neceſſitous and Diſtreſſed: ſhe was not ſo deſirous of Mony to be given her, as of good Books, which ſhe took Pleaſure in reading, and was ſometimes converſant with even in the Time of her dreſſing.

In ſeveral Inſtances ſhe gave good Proofs that had ſhe liv'd, that Part of the virtuous Woman's Character would have belong'd of Right to her, *ſhe looketh well to the Ways of her Houſhold, and eateth not the Bread of Idleneſs.*

I'll conclude this Part of her Character, with that which was eminently obſervable in her, and is *well pleaſing to the Lord*; and I hope will be carefully imitated by others, I mean *Dutifulneſs to her Parents*: She was moſt tenderly and deſervedly lov'd by them, and conſtantly manifeſted upon all Occaſions the moſt affectionate, and reſpectful Regard to them. She knew very well whoſe Command it is, *Honour thy Father and thy Mother*; and was careful not to diſpleaſe, nor to grieve them in any Thing. They found they might ſafely admit her to great Freedom of Converſe, even as if ſhe had been a *Friend*, rather than a Child; And ſuch was her Knowledge of her Duty, and ſo high her Eſteem and Reverence for her Parents, that no Indecency, or Rudeneſs of Behaviour were conſequent upon ſuch an allow'd Familiarity.

Thoſe

Thoſe Things gave well grounded Hopes, and a pleaſant Proſpect of eminent Uſefulneſs in any future Relation, or Condition of Life, ſhe might have been in, had ſhe not been deſign'd (as Event now ſheweth) for an early Removal to a better World. There were ſome Indications of this, not only by the Ripeneſs of her Underſtanding, and Graces, but by the Frailties of a weakly Body, which doubtleſs was waſting with a Conſumption, for ſome conſiderable time before ſhe died. Tho' as her Soul ripened wonderfully and apace for Glory towards her latter End, ſo the earthly Houſe of her Tabernacle fell down, almoſt before nor Friends and Relations apprehended any great and immediate Danger.

The *Second* general Account concerning her is what I may mention without any Heſitation, and ought to be own'd and publiſh'd with particular Thankfulneſs, viz. ſhe was *made meet to be a Partaker of the Inheritance of the Saints in Light.*

Very early, as well as conſtantly, did ſhe evidence a great Awe and Reverence of God upon her Mind: ſhe feared God *above many* and that *from her Youth*, or rather her *Child-hood*, and ſpoke it with Comfort upon her Dying-bed: That ſhe had given to God the *firſt* of her Days, and the *beſt* of her Strength.

As ſhe was born within the Covenant, and was ſolemny dedicated to God by holy Baptiſm; Privileges ſhe was greatly ſenſible of and thankful for; ſo ſhe was early and carefully taught the Principles of the chriſtian Religion, and *from a Child ſhe knew the holy Scriptures which are able to make us wiſe unto Salvation.*

Salvation. It was a great advantage to her, and what ſhe often bleſſed God for, that ſhe had learned the Reverend Mr. *Henry's Scripture Chatechiſm in the Method of the Aſſembly's*, which for ſeveral Years paſt ſhe was able to repeat with the greateſt Facility and Exactneſs of any that I have known. Here ſhe learn'd the Principles of the chriſtian Faith and Practice, expreſſed in proper Words, and digeſted after an admirable Method, and obtained a large Treaſure of Scripture Knowledge, out of which ſhe would continually bring forth things new and old.

Of ſuch as ſhe was, it may be ſaid they are *ſanctified from the Womb*, nor is it to be expected they ſhould ſo plainly perceive, as others may, any particular and remarkable Time, or Circumſtances, of that *real Change* I ſpake of, as neceſſary in Order to an *habitual* Meetneſs for the heavenly State and Glory. I do not mean that ſhe needed not the Renovation of her Nature by the Operation of the divine Spirit, nor was ignorant, or inſenſible of *original Corruption*, as appeareth from frequent uſing with good Underſtanding and that for ſome Years now paſt, a Prayer compos'd by the Rev. Mr. Anthony William Boehm, *for a true Knowledge of original Corruption*; which becauſe I hope it may be of uſe to many others as well as to her, I have added by way of Appendix.

Before ſhe was eight Years old, ſhe was viſited with the Meaſles, and her Life thought to be in Danger, upon which ſhe expreſs'd great Concern about her eternal State, and thought thoſe about her ſhewed more Concern for her Body, than for her Soul, and deſired that her neareſt Relation (who was then from Home) might be ſent for

tor to inſtruct her and pray with her, and would not be ſatisfied without having the Family Worſhip, uſual on the Lords-Day, perform'd in her Chamber; in which ſhe not only devoutly joyned, but was from that Time eaſy and chearful.

She was ſerious and devout in the daily Exerciſes of Religion in the Family, but did not think herſelf excuſed thereby from ſecret Prayer, and other Duties of Religion in the Cloſet, where ſhe conſtantly retir'd twice in the Day, even under ſuch Weakneſs as many would think a juſtifiable Excuſe to neglect what they indeed have no love to. What paſs'd there in private between God and her Soul, cannot be known by us; but one Secret ſhe at laſt diſcover'd, *viz.* That when ſhe had at any time taken, as ſhe thought, too great a Freedom in innocent Diverſions, ſhe bewailed it upon her Knees. Beſides praying to her heavenly Father thus in ſecret, and reading her Bible, ſhe uſed to read other good Books, and particularly for ſome Months before her Death, ſhe was much converſant with Mr. *Baxter's Dying Thoughts.*

It was her great Delight to attend upon publick Worſhip, *in Seaſon and out of Seaſon.* And ſhe was an Example of Seriouſneſs and Devotion in Prayer, and diligent Attention to the Word preached, being able to remember, and often to repeat not only the Subſtance, but the ſeveral particular Heads with much of the Enlargements of the Sermons ſhe heard. It griev'd her to obſerve too many ſhow great Unconcernedneſs and Levity of Mind in the Worſhip of God.

She having found the Benefit of an early Knowledge of the Things of God, was desirous to instruct her younger Brother and Sister, and sometimes pray with them: And delighted to converse about religious Matters with her Brother that was older than herself, as also with the Servants of the Family, and indeed with every Body, that would joyn in with such Discourse. For with those she was most intimate in converse she was frequently speaking of something Spiritual, and Heavenly, repeating what she had read or heard, and expressing her admiring Thoughts of God's Wisdom and Goodness in the Works of Creation and Redemption.

Some Months before her Death perceiving great Pain and Uneasiness by Reason of her frequent Coughing, she express'd herself once to a Relation, as if she feared God was angry with her, because of her Affliction; But being told that Afflictions are rather Signs of our Adoption, according to those Words of the Authour to the *Hebrews*, chap. xii. ver. 6, 7, 8. *Whom the Lord loveth, he chastneth, and scourgeth every Son whom he receiveth. If ye endure chastning, God dealeth with you as Sons: For what Son is he whom the Father chastneth not?* But if ye be *without Chastisement, whereof all are Partakers, then are ye Bastards, and not Sons.* She was hereupon well satisfied, and would often repeat those Lines of the xvith Psalm, in Dr. *Patrick*'s Version;

With what I have I'm pleased much,
With what I hope for more.

Her rejoycing was that of the Apostle, which she often express'd in his Words: *The Testimony of her Conscience; that in Simplicity and godly Sincerity she had*

had her Converſation in this World.' And at other times would recite thoſe Words in the clixth Pſalm:

Lord, ſince my Thoughts accuſe me not
Of living in a falſe Diſguiſe;
I'm leſs afraid to undergo
The Tryal of thy piercing Eyes.

This ſhe expreſſed to a Relation to have been a great Comfort to her; That God accepted of her Sincerity and willing Mind inſtead of Perfection; That he had not deſpiſed the Day of ſmall Things; That Chriſt would not break the bruiſed Reed, nor quench the ſmoaking Flax.

She apprehended her own inward Decay, and ſpake more freely of her dying to others than to her neareſt Relations, being unwilling to grieve them: And when ſometimes in her flattering Diſtemper [a Conſumption] ſhe had Revivings, and thought ſhe might live longer, ſhe would expreſs herſelf to ſuch Purpoſe as this: "This had been "a happy Illneſs to her; and that if it were not "unto Death, yet ſhe doubted not it would be "unto the Glory of God." She would oftentimes, before her laſt Illneſs, expreſs her Thankfulneſs to the All-wiſe God, that ſhe had a weakly Conſtitution, not knowing what dangerous Snares and Temptations ſhe might poſſibly by Means thereof have been freed from. Towards her latter End, She ſaid, "She apprehended her Afflictions to be "the Corrections of a tender Father; and that "ſhe could ſee his Love accompanying his Rod; "and that the Smiles of his Countenance were "better than Life: That he was her reconciled "God in Chriſt."

She was greatly carried above the Love of Life, and the Fear of Death. She would ſay to them about her Dying-Bed to this effect: "I have all "this World can afford: I am happy in the Love "of my Relations, and ſenſible of it, and thank-"ful for it. If Thouſands would ſave my Life, I "know they would be freely parted with: But "all this is nothing in Compariſon of the Love of "God, and the Hopes of enjoying him."

She told one that attended her in her Sickneſs, "She thought ſhe ſhould die, but ſhe was not "afraid of Death." Yet ſhe wanted not a due Senſe of the juſt Demerit of Sin, that ſhe was guilty in the Sight of ſtrict Juſtice, and of the vaſt Conſequences of Dying, and expreſs'd her-ſelf to that effect particularly on the Lord's-Day before ſhe died: To which a Relation replying in thoſe Words of the Apoſtle, *O Death, where is thy Sting? O Grave, where is thy Victory? The Sting of Death is Sin, and the Strength of Sin is the Law; but thanks be to God, who hath given us the Victory through our Lord Jeſus Chriſt:* She immediately reply'd, "Ah! Thanks be to God, Thanks be to God, "he hath given me the Victory." And when a Miniſter had pray'd with her, and earneſtly de-ſir'd that her Life might be ſpared and prolong'd, ſhe ſaid, "She wanted him rather to help her "in praiſing God; for that was her Work "now."

She ſaid to her neareſt Relation, ſhe could not but think of that Expreſſion of a Good Chriſtian, "We muſt dye before we can come "to the Place I ſo much long to be in."

It

It was Matter of great Joy to her, when ſhe thought of her being deſcended from Anceſtors on both Sides, who for ſeveral Generations had been eminent for Religion, and that ſhe was now going to Them; but above all, that ſhe was going her bleſſed Redeemer and Lord, whom ſhe believed in, and loved, *tho' unſeen.* She was greatly ſenſible of the Grace of the Lord Jeſus: She adored his infinite Perfections, as God, and as her God; and would often ſay, What Sweetneſs is there in thoſe two Words, *My God?* And that to them that believe Chriſt is Precious, Precious indeed; and as the Mediator between God and Man. She adored alſo his great Condeſcenſion and Kindneſs in ſuffering Death for Sinners, and declared her Acceptance of him as Prophet, Prieſt, and King, and rely'd on him as a merciful and faithful high Prieſt, and depended entirely on the gracious Aſſiſtances of the Holy Spirit of God. She told a near Relation that came to viſit her, ſhe had devoted herſelf to God through Chriſt, and that his Will was hers, and that ſhe was willing to take the Croſs, as well as to have the Crown, and queſtion'd not but he would be her God to Death, and through Death unto Glory.

She was afraid of ſhewing any Impatience, and often prayed, and deſired others to pray for her, that ſhe might neither ſay, nor do any Thing that might offend God. And that Faith and Patience might hold out, and diſcover'd great Reſignation to the Will of God. When one that was with her offer'd her common Diverſion in Uneaſineſs, ſhe reply'd, "You miſtake me, my "Mind is on my heavenly Father."

On

On her dying Bed her natural Reſervedneſs wore of, her Heart was enlarg'd, and her Tongue was looſed, ſo that ſhe ſpake moſt freely to all that came near her, and in ſuch a manner as was moſt affecting, and almoſt aſtoniſhing unto all. The Night before ſhe dy'd, ſhe ſaid ſhe was ſtruck with Death, but was not afraid of it; and ſhew'd no Concern at her leaving the World, only that it would cauſe Grief of Heart and Tears to flow from the Eyes of her Parents and other Relations. The laſt Words ſhe was heard to ſpeak were theſe. *Thy Will be done, thy Will be done,* O Jeſus. Thus ſhe reſign'd her Soul into the Hands of her Redeemer, and fell aſleep in him.

The CONCLUSION.

NOW it may be ſuppoſed that thoſe who read this will be ready to ſay, *let me die the Death of the righteous, and let my latter End be like* to her's of whom this Account is here given; And I hope many will endeavour to live, as ſhe liv'd, and be induc'd thereto by her good Example: I would exhort ſuch to be conſtant and earneſt Supplicants to obtain that Grace which is able to make them ſuch as ſhe *was*, yea to be what ſhe now *is*.

I hope alſo that Parents will be excited and encourag'd to uſe the ſame Diligence and Care in the Education of their Children, as was exerciſed towards her that is gone to Reſt; What that was may eaſily be gueſs'd at by thoſe who read what I have written, and a further Account thereof I am not allow'd to publiſh. One Thing however I can't forbear taking particular Notice of, we

have

have here an eminent Inſtance of the Benefit of early Inſtruction, and the vaſt Advantage of Summarys of Religion by Way of Catechiſms, founded upon, and prov'd by the holy Scriptures.

And in a more particular Manner I would deſire all young Perſons, thoſe eſpecially that were well acquainted with her that is departed, ſeriouſly to lay to Heart what is here offer'd to their Conſideration. We ſee that Death reigneth over all, young and old, rich and poor, good and bad; And as the Death of this young Lady, was the greateſt Gain to her, my Deſire is it may be of Advantage to thoſe that ſurvive, that others would be Followers of her ſo far as ſhe was a Follower of Chriſt, and of that which is good.

And give me Leave to ſay, the oldeſt, and moſt experienc'd Chriſtians may learn ſomething for their Imitation, if not to live, yet at leaſt how to die.

As to her near and dear Relations, her Parents in particular, they ſhould now dry up their Tears, or if they muſt ſtill weep on, it ſhould not be for her, but for themſelves, who muſt yet continue in a way-faring, and warfaring State. If it be asked and may they not mourn alſo for *their* Loſs? I anſwer I know that on many Accounts there is good Reaſon ſo to do, yet their Sorrow ought to be moderated by this Conſideration, *their Loſs* is *her Gain*; And therefore in the Words of St. Paul, 1 Theſſ. iv. 13, 14. *I would not have you ignorant, concerning them which are aſleep, that ye ſorrow not even as others, that have no Hope; For if we believe that Jeſus dy'd, and roſe again, even ſo they alſo which ſleep in Jeſus, will God bring with him.*

A PRAYER for a true Knowledge of Original Corruption, *compos'd by the Rev. Mr.* Anthony Boehm, *and Printed at the end of his Sermon concerning the* Doctrine *of* Original Sin. *for page 32*

ALMIGHTY God and moſt mercifull Father! Tis thy abounding Mercy that makes me approach Thee with an unfeigned Deſire to love Thee. Tis by thy divine Light I begin to ſee my own Darkneſs, and 'tis thy heavenly Call that hath awakened me into a Senſe of my forlorn Condition. Thou haſt convey'd a glimmering Light into my Soul, which diſcovers to me the Crookedneſs, and Perverſeneſs of my Will, the Blindneſs of my Underſtanding, the Rebellion of my Paſſions, the Defilement of my Imagination, the Pollutions of my Memory, the Vanity of my Reaſon, the Iniquity of my Members, the Conformity of my whole Body to the Courſe of this World! How long have I been a Captive of Sin, a Servant of Corruption, a Child of Wrath, a Vineyard full of wild Grapes, an Enemy of my Redeemer! And yet ſtupified to that Degree as to be utterly inſenſible of my Danger, and hardned ſo far, as to delight in my very Shakles and never to wiſh my Liberty. I Have quenched thy good Motions, reſiſted thy Grace, grieved thy Spirit, ſhut my Eyes againſt the Light of thy Convictions, broke the Bands of thy Law and caſt

caſt away the Cords of thy Love. Lord, it is thy Grace, and the ſacred Blaſt of thy Spirit, that hath given me at laſt this knowledge of my fallen Condition in *Adam*, and this Deſire to be reſtor'd by Faith in Chriſt. How much of my precious Time have I waſted in a State of carnal Security, and been without the Law, and the ſpiritual Senſe thereof: But now ſince thy Law is come in its vital and penetrating Strength, Sin revives, and ſhows it ſelf in it's reigning and condemning Power. Thy *Word* is a two edged Sword, before which muſt fall at laſt all the Weapons of thoſe vain *excuſes* whereby the falſe Chriſtian uſes to fruſtrate the Operations of the good Spirit. Thou haſt begun to make me feel not only the Vileneſs of Sin, but alſo the Provocations offer'd thereby to thy infinite Goodneſs. And ſince thy *Law* hath now called forth, and ſtirred up that Seed of original Corruption, which before lurked undiſcerned in my Breaſt: Be pleaſed to carry on the Work of Converſion ſo happily begun, that ſo, as Sin appears exceeding Sinful for condemning me, thy Grace may appear alſo exceeding helpful for ſaving me. What matters it, how vile I am, if thy Glory, doth but riſe in my Abaſement, and thy Strength be made perfect in my Weakneſs. Alas! How far hath original Sin degraded me from that original Integrity, which is requir'd by thy Law, and which by the Grace of Creation was once confer'd upon me. Thy Law is holy and juſt, but my Nature is now unholy and carnal: Thy Law is pure and right, but my Nature degenerate and crooked: Thy Law is quick and lively, but my Nature dead in Treſpaſſes and and Sins, and thereby become an Abomination in thy Sight. Let therefore the Miniſtration of the Law work me into a true Brokenneſs of Heart by

the Knowledge of Sin, and then let the Miniſtration of the Goſpel revive me by the Promiſe of Grace. Let the Law enter that Sin may abound; But then let the Goſpel ſtep in too, that Grace may abound much more. Let the Law make me ſenſible of my Bondage to fear; But then let the Goſpel influence me with the Spirit of Adoption to love! Let me hear in Spirit the thundring Menaces of the Law upon Mount *Sinai* to terrify me; but then; let me hear alſo the calm and gentle Whiſpers of thy Spirit upon mount *Sion* to comfort me. Let the ſtrong Wind of thy Law break in pieces the Rock of my obſtinate Will; but then let alſo the ſtill Voice of thy Grace reſtore unto me the Joy of thy Salvation, and make me a Sacrifice of Righteouſneſs on the Altar of thy Love. Amen.

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